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REPORTS.

GLOTTA. Volume 10. 1919.

Pp. 1-22. A. Maidhof, Rückwanderer aus den islamitischen Sprachen im Neugriechischen (Smyrna und Umgebung). Words which were originally borrowed from Greek into oriental languages (mostly Arabic and Persian) and thence, mostly thru Turkish, borrowed back into the Greek dialect of Smyrna. Out of 1500 Osmanic loanwords noted by the author in this dialect, about 50 are found to be such 'return-wanderers.'

Pp. 22-23. J. Wackernagel, Zur Etymologie von *βραχύς* und *brevis*. Sogdian *murzak* 'short,' removes all doubt that these words go back to IE. *m̥r̥ǵhú-*.

Pp. 23-29. H. Sjögren, Zur Wortstellung *tua Bromia ancilla* und Verw. This word order is not so regular as has been often assumed. It is found in Plautus, Terence and Cicero's Letters principally when the appellative denotes a socially inferior person (*servus*, *filius*, etc.).

Pp. 30-38. H. Blass, Zum Konjunktiv im Lateinischen. 1. Der Jussivus des Plusquamperfekts. Maintains that the Latin plup. subj. is used in jussive sense, against Methner, *Lat. Synt. d. Verb.* 154.

Pp. 38-62. P. Kretschmer, *Mythische Namen*. (Continued from Glotta 8. 121.) 6. Tritogeneia und die Tritopatoren. *Τριτοπάτωρ*, *-πατρεύς* = 'Urahn,' originally greatgrandfather, 'third father'; then more vaguely 'Stammvater,' 'founder of the family.' *Τριτογενής*, *-γένεια* is a contrasting formation to the above, as it were 'Stammsohn, -tochter,' that is 'echter Nachkomme'; cf. *pronepos* to *proavus*, *grandson* to *grandfather* (contrast the more logical *petit-fils*, Dutch *kleinzoon*). Latin *tritavus* is a conscious and artificial imitation of *τριτοπάτωρ*; *trinepos* for **tritonepos* a contrasting formation to *tritavus*. *Τριτογένεια* is then the 'genuine, true-born child (of Zeus).' 7. *Ἀργεῖφόντης*. Meaning 'Argos-slayer' is the etymologically correct one. *ἀργεῖ-* for *ἀργο-* *metri gratia*; it is formed from stem of τὸ Ἄργος, homonym to ὁ Ἄργος. Cf. *ἀνδρείφοντης* for the (in dact. hex.) metrically impossible *ἀνδροφόντης*. 8. *Deiphobos*. Inscriptional variations thereof: *Δαίφονος*, *Δηίθυνος* (?). 9. Die Kentauren. *Κένταυρος* (orig. sing.) from *κεντρεῖν* and *αὔρα* 'water' (probably not identical with *αὔρα* 'wind'), 'Wasserpeitscher,' applied to the genius of a mountain torrent in winter time; masculine equivalent of nymph's name *Πληξάυρη*.

(An addendum to this below, pp. 211 f.) 10. Cheiron. Both *Χείρων* and *Χίρων* are genuine old forms; etacism is not concerned. Parallels to such vowel variation. Derivation from *χείρ* defended.

Pp. 62-93. G. Wolterstorff, *Entwicklung von ille zum bestimmten Artikel*. Study of uses of *ille* in Latin which led to its evolution into the Romance article. Gradual loss of original meaning; development of meanings (such as use in substantivizing non-substantives, and use before indeclinable words and expressions used for the nonce as quasi-substantives) which belong to the article in other languages; use in translating the article of other languages, esp. Greek. The paper contains little that is new in principle, but many of its numerous text-quotations are interesting.

Pp. 93-108. W. Kroll, *Syntaktische Nachlese*. 1. Konjunktiv und Futurum. Emphasizes their close similarity of function in many cases, which 'zwar allmählich verdunkelt, aber nie ganz vergessen worden ist.' 2. Satzverschränkung. Departures from 'normal' word order, esp. the insertion of the main (governing) verb in a dependent clause (type *haec res metuo ne fiat*).

Pp. 108-112. P. Kretschmer, *Die Thargelien*. *Θαργήλια* (-λος, -λιος, etc.) appears in Ionic inscriptions as *ταργ-*. This suggests a case of psilosis. The word may then be a crasis of *τὰ ἀργήλια*, *ἀργη-*. *ἀργήλια* to *ἄργματα*, 'Erstlingsspenden' (from *ἄρχω*, with *γ* as in perfect middle, Osthoff *Perf.* 317; *ἀργήλια* formed by analogy of *γαμήλια* to *γάμος*). The rough breathing in (τὰ) **ἀργήλια* would be vulgar Attic, as in *ἱππος*, *ἐχθός*, *ἀριθμός* etc.

Pp. 112-122. P. Kretschmer, *Der griechische Imperativus Aoristi Activi auf -σον*. Explains the hitherto problematic form as an old neuter gerundive (-σον for -*tuom*: -*τερον*, cf. Skt. *kar-tva-m*); the origin of its use as an imperative is seen in the colloquial *οἶσθ' ὃ δρᾶσον*; of Attic drama, where the construction clearly required is that of a gerundive, 'scisne quid faciendum (sit).' Afterwards it was felt as 'scisne quid fac,' and the *σ* led to popular association with the sigmatic aorist. Hence prohibitions with *μή* do not use this form, since *μή* would be inappropriate to a verbal adjective. Hence also the strong tendency to prefer this form in prayers to the gods; it is an impersonal and indirect injunction, hence more polite than the brusque present, which is a true imperative.

Pp. 122-127. H. Bauer, *Das Geschlecht von finis*. *Finis* as fem. develop in sporadic cases from a misunderstanding of *ea fine, qua fine (fini)*, in which *fine (fini)* was in truth a preposition and the other element a pronominal adverb.

P. 128. P. Kretschmer, *Dromedarius*. The *e* of the second syllable analogically from *essedarius* or *verēdarius*?

Pp. 129-136. E. Hermann, *Zur Aktionsart im negierten Satz bei Homer*. Draws close parallel between Greek (esp. Homeric) and Slavonic languages in use of perfective (aorist) and imperfective (imperfect) verb forms, particularly with negatives, with which the imperfective is in the nature of things preferred, but the perfective (aorist) may be found when the action is felt as a unit, in a point of time as it were.

Pp. 136-143. F. Harder, *Zu den Misch-Konstruktionen*. Expressions which sacrifice strict logic or grammatical rules, thereby gaining in psychological simplicity.

Pp. 143-146. P. Von der Mühl, *Σρίχος μείουπος* (Hesiod, *Erge* 263). For *ἰθύνετε δίκας* read *ἰθύνε* [-τε; sentence haplology] *θέμοντας*.

Pp. 147-157. P. Kretschmer, *Lat. quirites und quiritare*. New evidence for *quirites* = **co-virites*, synonym of *cives*; and for *quiritare* (French *crier* etc.) as denominative verb from it, 'cry *Quirites!*,' 'cry' in general.

Pp. 157-173. P. Kretschmer, *Zur italischen Wortgeschichte*. 1. Bedeutungslehnwörter im Oskischen. Osc. *egmo* 'res' from **egere* = *egère*, direct imitation of *χρῆμα* from *χρή*. German *Sache*, originally 'contest, lawsuit,' then 'thing' under the influence of *causa*, 'lawsuit,' and in vulgar and late Latin 'thing' (Fr. *chose*). Other similar cases. 2. Die Bedeutungsentwicklung von Lat. *putare*. Separates *putare* 'cleanse' from *putare* 'cut,' and develops from the latter *putare* 'reckon,' originally 'cut notches in a tally-stick for record,' and so 'count, figure, reckon, think,' etc. 3. Neugriechisch *τσέτουλα* und Lat. *scheda*. *τσέτουλα* 'Holzstab, Kerbholz' from Ital. *cedola* (Fr. *cédula*, Ger. *Zettel*), from *schedula*, from *sc(h)eda*, *sc(h)edium* = *σχίδα*, *σχέδιον*. Lt. *scheda* and descendants must have meant 'Holzstab' as well as, and before, 'Zettel.' 4. Zu den unlogischen Konträrbildungen. *Süßwasser*, developes as illogical contrasting form to *Salzwasser*, is probably a 'semantic loanword' from Lat. *aqua dulcis* (: *a. salsa*), and this in turn from *γλυκὺ ὕδωρ*.

Pp. 173-193. U. Leo, *Ueber Bedeutungsentwicklung einiger Simplicia und Composita im plautinischen Latein*. 1. *cludere* und *Composita*. *Claudere* 'close, lock' secondary to *occludere* 'close, lock,' originally 'put the peg or bolt (*clavis*) across (*ob*),' sc. the door, *portam*. 2. *cedere*—*concedere*. The meaning 'yield, give way' developes first and quite naturally in *concedere*, and past from it to *cedere*. 3. *evenire*, *portendere*, *promittere*. Survivals of etymologically original meanings in

Plautine Latin. 4. *ob* und *sub*. Finds evidence of their original meanings in Plautus. Pott was right in connecting the two etymologically.

Pp. 193-198. J. Brüch, Sabinisches *alpus*. *Alpum* 'white' for *album* by popular confusion with *al(i)pem* 'fat' (: Lat. *adipem*).

Pp. 198-9. J. Brüch, Lat. *ballaena*. Loanword borrowed early from Greek into Illyrian and thence into Latin.

Pp. 200-209. E. Kieckers, Zum 'pleonastischen' *inquit*. Repetition of *inquit* within or at the end of a direct quotation, which has been introduced by a verb of saying, is not due to any weakening of *inquit*, still less to its reduction to a mere mark of quotation like Sanskrit *iti*. It is a syntactic contamination, due to the frequent interpolation of such a verb in quotations when no verb of saying has preceded. Many examples from Latin and other languages.

Pp. 210-211. E. Kieckers, Zur direkten Rede bei Plautus und Terenz. Additional material to IF. 35. 1 ff. and 36. 1 ff.

Pp. 211-212. P. Kretschmer, Zur Bedeutung von *Κέρταυρος*. Addendum to pp. 50 ff. above.

P. 212. P. Kretschmer, Pontifex. Addendum to Glotta 9. 230 f. Other cases in which officials have come to have duties wholly different from those suggested by their titles (*τελοποιοί*, quaestores, aediles).

Pp. 213-222. Literaturbericht für das Jahr 1916. Greek by Kretschmer; Italic by Hartmann and Kroll.

Pp. 223-229. Indices, by A. Nehring.

FRANKLIN EDGERTON.

UNIVERSITY OF PENNSYLVANIA.

REVUE DE PHILOLOGIE, vol. XLIII, pts. 3, 4 (1919).

Pp. 241-275. Paul Lejay. La durée et le moment exprimés par le verbe latin. This article is based mainly upon a study of a Paris thesis of 1913, by D. Barbelenet, 'De l'aspect verbal en latin ancien et particulièrement dans Térence.' The chief novelty of it consists in claiming for the Latin verb—or for some Latin verbs—something analogous to the 'aspects' of the Russian verb. That is, as a simple Russian verb, 'imperfective,' may be turned into a 'perfective' by prefixing to it a preposition (which loses its original meaning), so in Latin a compound verb may indicate the beginning, the end, or the result, of the action expressed by the simple verb.

Pp. 275-276. Paul Lejay. La mort de Livius Andronicus. Cicero's 'usque ad adulescentiam meam,' De Sen. 50, is really confirmed by Livy, 31, 12, 8.

P. 276. L. Bayard. Vita Cypriani. In 2, read 'famem sustentandam' and 'praedii pretia'; in 3, 'perfecerunt,' in 9, 'aemulatione bonitatis.'

Pp. 277-282. Bulletin bibliographique.

Revue des revues et publications d'Académies relatives à l'antiquité classique. Fascicules publiés en 1915. Pp. 33-180.

W. P. MUSTARD.